

283 partial sketch. Let such remember that if the long use of power at  
 38626 the head of his Mission did occasionally lead him to be dogmatical  
 and to resist anything like interference, he had earned better right  
 than most men to form, and retain, and *assert* his own views.

In his dealings with his converts he was gentle and patient beyond measure. Of the blessing which attended his labours it is perhaps enough to say that in the Mission which he joined in its infancy and which he mainly consolidated during thirty-five years, his converts were numbered by thousands; and more than 500 would sometimes on a Church festival present themselves as communicants at the mother Church.

His character can hardly be better described than in the words selected, by one who had been for years his fellow-labourer, as the text of his funeral sermon, 1 Thess. ii. 7, 8: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

J. C. B.

## BRITISH COLUMBIA.

**T**HE Fourteenth Annual Report of the Columbia Mission has just been published, and contains very much that is both interesting and encouraging. Financially the prospects of the Mission rather tend to fill us with dismay. The receipts for the past year were only £1,573, compared with £3,038 in the previous year. When we consider that this very insignificant sum has been raised by an expenditure in England of £490, and that there is a debt to the English Treasurer of £474, it will be seen that a very small balance is available for the purposes of the Missions. There are the grants of the Society for the Propagation of the Gospel, some £1,100 per annum, for their eight Missionaries, and there are the two very interesting Missions of Metlacatla and Kincolith, which are exclusively for the Indians, and are supported by the Church Missionary Society, and beyond these three sources of income, it would seem that the Bishop can only look to the voluntary offerings of churchmen in the colony. It is, therefore, not surprising, although it is humiliating to learn, that there are Missions at Cariboo and Victoria, where churches and schools have been built, but from which it has been necessary to withdraw the living agency; and that there are many places, such as Queen Charlotte Islands, 150 miles long, and from 20 to 30 broad, which are as yet wholly untouched by the Church. The Diocese is as



Y'N'IAN GROUP, CHAPMAN'S BAR (14 MILES ABOVE YALE). From a Photograph.

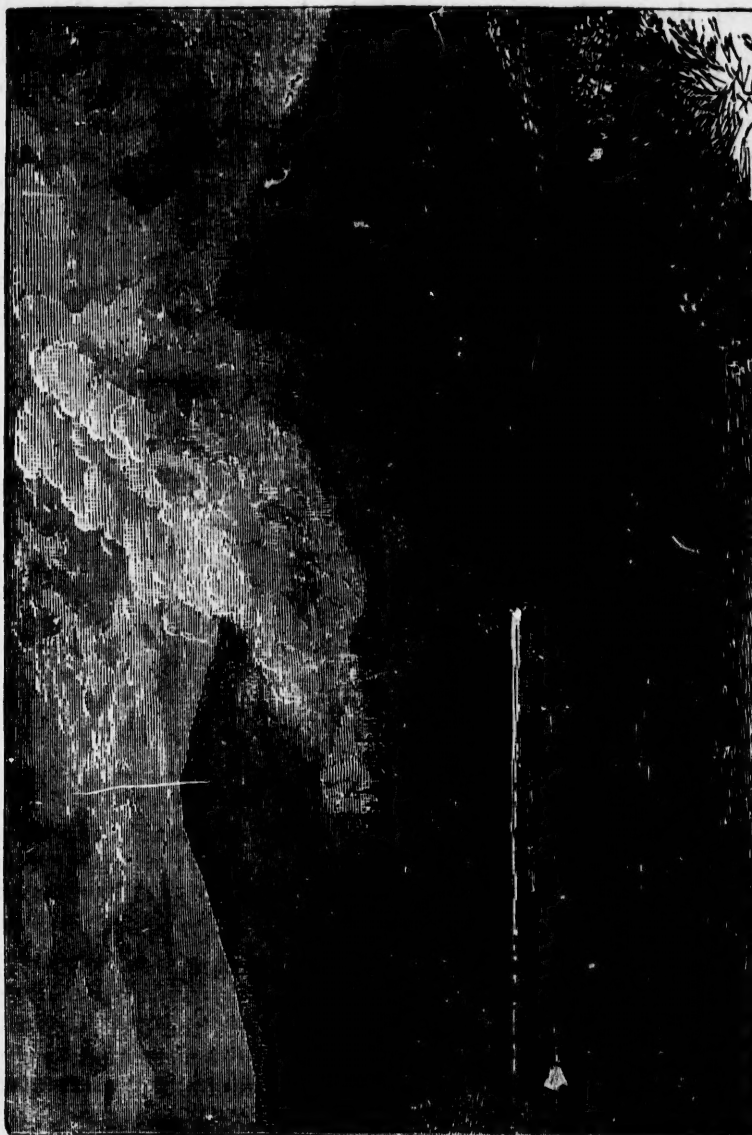
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large as France and England together, and the remembrance of this fact will satisfy our readers that more men and money for their maintenance must be had.

Spite of these drawbacks, the work is more than full of promise : fruit has been and is being gathered in. Besides the accessions which have been made at Lytton and Yale during the past year, the hearty services at St. Paul's, Esquimalt, in which the seamen of British ships of war participate ; the little congregations of European farm settlers in Cowichan, Chemainus, Comox, Cedar Hill, Saanich, Metchosin, Fraser Valley, on regular days ; at Clinton, Kamloops, and Nicola at rarer intervals, amongst the lumbermen of Burrard Inlet, and the coal-miners at Nanaimo with more regularity ; these represent efforts for the spiritual benefit of the people of our own stock and kin in their first stage of the settler's life in a new colony.

No doubt these stations are at terribly long intervals apart, and it must be pain and grief to the Bishop, when on his visitations to these little oases he has to contemplate the wide spaces of heathenism which intervene, and to feel that he is powerless to occupy them. Thus, between Comox and Metlacatla is a tract of country, 350 miles long, peopled by 15,000 Indians, and no Missionary to care for them. Again, we read of a Missionary being invited to cross the Cowichan Lake, which has hitherto divided hostile tribes of Indians, and to enter the domains of the Niteen-ahts, a very powerful tribe, who have lived from time immemorial in a state of feud with the Cowichans. What more providential openings for the Gospel of Peace can there be, and yet this wealthy, well-endowed Church of England cannot avail herself of them for lack both of men and of money !

The Report gives a full account of the Bishop's visitation, which seems to have included the whole of the Missions. At St. Paul's Lytton, and at Hope and Yale, he witnessed the earnest devotion of the native worshippers, and he had the happiness of baptizing and confirming many Catechumens, who had undergone a very protracted period of instruction and discipline. At Lytton the Bishop opened a new church, which represented very much effort and anxiety on the part of Mr. Good ; and at Hope and Yale he laid the foundation "logs" of two new churches. Questions of discipline, involving much thought and carefulness, were everywhere discussed by the Bishop and Clergy : polygamy, and "medicine work," or sorcery are perpetually cropping up, and demand to be dealt with firmly, yet gently ; it is of course impossible for the Missionary to do all that is requisite single-handed, and it appears that the more advanced of the converts are singled out for posts of honour and usefulness, in which they assist their clergyman in the carrying out of necessary discipline. Very in-



COWICHAN LAKE. From a Drawing by Mr. F. Whyte.

teresting is the Bishop's account of the "Watchmen calling to prayer at Lytton":—

"The Indians were encamped in groups for some distance round the church. They had many horses to look after. When service was to be held, the watchman (a sort of churchwarden appointed by Mr. Good to carry out discipline in every district) would go round to the people of his tribe, calling them into the House of God, and all the while they were coming in, standing near the door, would cry out with a loud voice, 'Come to pray, Come to pray; Come to hear the Word; Come to the House of God.' After the service they might be heard for hours repeating to the Indians what had been spoken. At night the scenery was lit up by many fires, round which Indians were grouped for their food and rest."

The day of intercession was observed in this Mission with a devotion not exceeded, we should think, in any portion of the Anglican Church. Mr. Good writes:—

"The Indians came from every quarter of our district in the very depth of winter to endure hunger and thirst after their long and weary pilgrimages; aged women even came forty miles, at times up to the knees in snow and drift, that they might each present themselves before the Lord. As I stood in the capacious underground dwelling (which in the severest portions of the weather generally serves for a church), and gazed on that circle of earnest faces, which could not have been less than 400 in number, I was deeply affected, and thought how practical a response was here being offered to the multitudinous prayers of the faithful that, like the rainbow, were circling round the throne of grace for a blessing upon such as these, and for multiplying the agency by which other like wanderers in the great wilderness of the world might be gathered into the fold of the good Shepherd of souls.

"So deep was the feeling, so diverse the calls on my attention, and so earnest were all on the solemn purport that had called them together, that I could take no note of time, and I found on my return home it was past midnight when our closing hymn was sung, and I had thus been unceasingly engaged for about twelve hours, which, considering the crowded state of the place in which we met, had severely tried my physical powers.

"Over forty catechumens were added to our list, and a goodly number declared their intention of presenting themselves for admission by Holy Baptism into the Church of Christ when the Bishop visits us in the spring. The Holy Communion was administered to several who were confirmed, and of all the chief men who joined us five years ago and who survive to this day, not one was wanting.

"Every Sunday since, and on many week-days also, my happiness is augmented by fresh evidence of the powerful influence which is being exerted over the hearts, the consciences, the habits and dispositions of this people; and at times I receive from individual members of our band most consoling testimony as to the efficacy of this saving



knowledge in deterring from crime and in delivering from bondage and sin."

We may add, that as one result of that great day the Bishop has during the past summer admitted 140 converts to Holy Baptism in Mr. Good's Mission.

Of the good work done at Metlacatla, which has often been chronicled in these pages, we have now the independent testimony of



MR. WILLIAM DUNCAN, LAY MISSIONARY AT METLACATLA.

the Rev. F. C. Autridge, Chaplain to the Royal Navy, who visited the spot in Her Majesty's ship *Scout*. He says:—

"Mr. Duncan proceeded to show us over the whole range of buildings. These were much more extensive than I had expected. One shed contained a blacksmith's forge and soap-boiling apparatus; two very large rooms serve for storehouses and workshops; there is a large class or schoolroom in the Mission-house, and adjacent thereto a well-

furnished store, at which the people can obtain, by purchase or barter, and at a reasonable price, clothing and civilised appliances of all sorts, but not trumpery; also accommodation for goats and fowls; besides other outhouses.

"Some of the Indians are already smiths and carpenters, but other handicrafts are to be taught them—weaving, for example—and we saw the instruments of a *brass band* which is to be set on foot by-and-by.

"We paid a visit, under Mr. Duncan's guidance, to the widow of a chief whom we saw with her young daughter. Both were nicely dressed, quiet, and well-mannered. Comfort and order reigned in their apartment, which was nicely furnished with every necessary appliance. The young girl shyly showed us her copy-book: she is one of those who have been carefully educated at the Mission-house. I saw a letter written by another which, both in penmanship and composition, would have done no discredit to a well-taught English girl.

"Many of the people were away at their fisheries, but on Sunday afternoon we saw a goodly number (about 150 or 200) assemble at the sound of the bell for Divine service in the Market-house. Knowing what these poor Indians would have been but for the long and faithful labours of the Missionary, and *what their heathen brethren around still are*, it was a touching sight to see them all thronging in to join in the worship of the Great God, who had in His mercy caused the light of His blessed Gospel to shine upon their remote and rugged shore. Serious and orderly in their demeanour, and neatly dressed, they formed a congregation of devout worshippers and intelligent listeners, evidently well used to Christian ways. There were also present some Indian visitors from the Skeena River, who listened attentively to Mr. Duncan's vigorous and pointed address. For besides the settled inhabitants of the place, there are always at Metlacatla many coming and going, who, though not as yet converted, are brought from time to time within sound of the Gospel message, and must carry away with them thoughts and impressions, not always, we may hope, received in vain. Service commenced with a hymn sung in English; but what impressed me most was the hearty manner in which the congregation joined in their Chymsean Litany, and sang the sweet solemn notes of their Chymsean hymn.

"From how barbarous a condition these *Christian* worshippers have been rescued was forcibly suggested to me by one remark which, as far as I remember, was nearly as follows: 'That young girl' (alluding to one that I had specially noticed) 'I saw while she was yet a child at Fort Simpson, *burying her teeth in the flesh of a dog, while the blood of the animal ran down her bosom.*'"

At Kincolith, the most northernly Mission-post in the diocese, in a climate where none but those whose hearts are in their work could endure a lonely exile amid rain and snow and stern-looking mountains, the Rev. R. Tomlinson has opened a hospital and dispensary, in which he cares for the bodily as well as the spiritual needs of his Indian neighbours.

In taking leave of the Report of this Mission we desire to call attention to one department of the work which seems as yet to be untouched. There are in Columbia some 3,000 Chinese, but the rapid progress which is being made in the Pacific Railroad will largely add to their number; for the sake of society as well as for themselves it is most important that some steps should be taken by which they may be brought under Christian influences.

There are two Roman Catholic bishops and about fourteen priests in the diocese, and the Society for the Propagation of the Faith supplies them with £2,000 per annum, in addition to what is given by the different religious orders to their own members. There are six Methodist ministers and two Presbyterians within the diocese, but no other religious bodies share the ground with the Anglican Church.

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## THE OFFICIAL ESTIMATE OF MISSIONS IN INDIA.

**T**HERE can be no doubt that the great hindrances to the progress of Christianity in India have come from members of our own race, themselves professing the religion which we desire to advance. To speak of the daily stumbling-blocks which the irreligious lives of Englishmen have placed in the way of Oriental inquirers is only to repeat for the thousandth time a nauseous and painful story, and there is no one more contemptuous on the subject of Missions than the typical "old Indian," who having troubled church and chaplain but little during his residence in the East, having never entered a Mission compound, still less having given a single rupee to the cause, fills up the measure of his iniquity by denouncing all Missionary effort as a delusion if not an imposture; such a man is far more powerful for harm than the *dilettante* philosopher at home who tells us that Orientals can never assimilate Christianity,—that, however suitable it may be as the religion of Western peoples, Islamism, Buddhism, or Hinduism, will always hold their own against it in "the unchanging East;" for these are only theories promulgated by men without personal experience, but the old Indian speaks with the semblance of authority. He tells us of the comfort in which Missionaries live, of the idleness which is their characteristic, of the paucity, almost of the utter absence, of their converts, and of the notorious hypocrisy of the few who mar the primitive virtues of heathenism by the lacquer of an assumed Christianity. In vain do we argue with the old Indian that all old Indians are not of his way of thinking; that such men as Sir Herbert Edwardes, Lord Lawrence, Sir Bartle Frere, and Mr.